Volume XCVI No. 19 August 25, 1972 40 cents

# commonweal

LITURGICAL ISSUE

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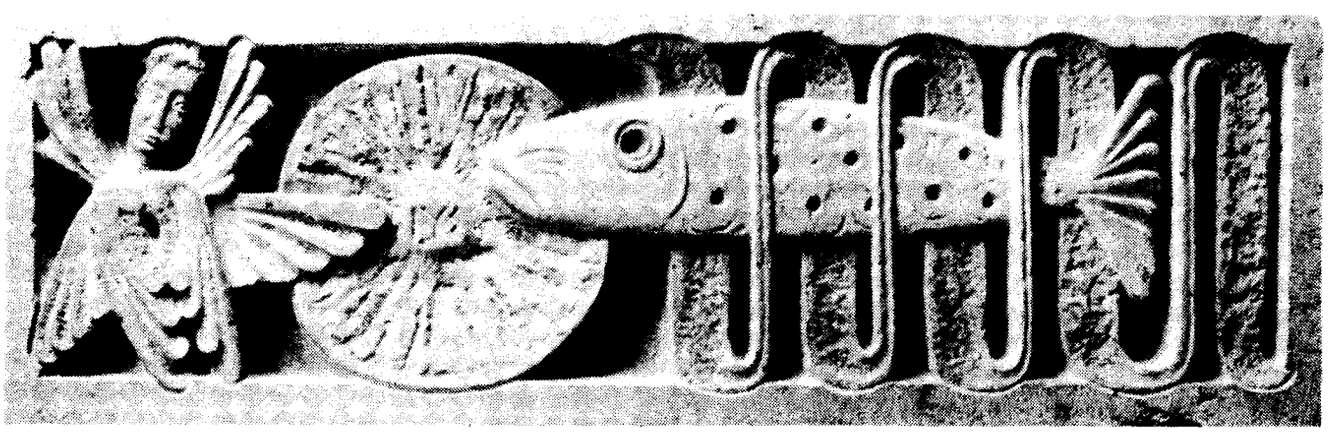
AVERY DULLES

## CONSENSUS ON THE EUCHARIST?

WILLIAM W. BASSETT

## INTERCOMMUNION NOW?



MICHAEL NOVAK **CATHOLICS AND McGOVERN**

RICHARD E. KOENIG **THE MISSOURI CONTROVERSY**

SALLY CUNNEEN **ON ABIGAIL McCARTHY**

CARL J. ARMBRUSTER **HANS KUNG ON PRIESTS**

JAN B. GORDON **THE SAVA**

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# CORRESPONDENCE

### Banning Guns

APO New York

*To the Editors:* As a "sportsman" I take exception to your editorial, "Wallace and Guns," in *Commonweal* for June 2. The statistics of murder don't speak for themselves, any more than the statistics of suicide. The implicit proposition is that violence (i.e., use of guns against human beings) is caused by the availability of weapons. By the same token, one can argue that U.S. policy in Vietnam, or the nuclear arms race, is what it is because governments have access to weapons.

Inter-country comparisons are likewise suspect. Is the high rate of suicide in, say Sweden, not related to the availability of weapons while that among New York policemen is? The statistics you cite are also incomplete. Has anyone compiled statistics showing the number of persons in the United States owning sporting weapons who have not committed crimes with them?

I am all for strict registration laws and strict penalties against crimes committed with guns. One cannot, however, from the assassination attempt against Wallace argue against gun controls merely for hand guns. Martin Luther King was killed with a telescope-equipped sporting rifle.

Our experience with prohibition, and now our apparently fruitless efforts to control the production and sale of heroin, suggest to me that to control alcoholism, drug addiction, and murder, suicide, and political assassination with guns, a more basic approach is needed. There are already so many hand guns and sporting rifles in the possession of private citizens in the United States, that to prohibit private possession (with registration) of such weapons would concentrate them all in the hands of criminal elements who, we know, have insufficient respect for the law to desist from owning, procuring and using them. There must be some other way.

Stricter registration laws would perhaps help, as also heavier penalties for crimes committed with guns. But the motives for crimes in the United States are far too complex for me to be persuaded that a law "banning" private possession of hand guns and sporting arms would produce any significant abatement of crime. EDWARD DOHERTY

### Defending Ecologists

Chadron, Neb.

*To the Editors:* Victor Ferkiss uses the following adjectives to describe Richard Neuhaus' *In Defense of People*: insightful, clever, compassionate, unfair, uninformed, and morally self-indulgent [May 26]. Unfortunately, only the latter three can be applied to Ferkiss' review. He refers to *In Defense of People* as a self-righteous polemic that does nothing to smooth the path to social reform. But his earlier estimation of master-polemicist David Brower reads, "Though not nearly so well known, David Brower ranks with Ralph Nader as one of the few authentic heroes of American contemporary life." Brower's sledge-hammer tactics while executive secretary of the elitist Sierra Club caused the federal government to remove its tax-exempt status as a non-political organization and ultimately led to his own dismissal from the leadership post by the club's membership.

And the grounds for attacking Neuhaus' veracity ("The poblem is moe real than he thinks and as things get worse they will hit Williamsburg just as hard as, if not harder than Scarsdale") are not that firmly established. Between 10 and 1846 A.D., there were 201 famines in the British Isles. A study by Nanking University reported that from 108 B.C. to 1911 A.D. there were 1,828 famines in China. In eighteenth-century French villages, the median age of marriage was higher than the median age of death. The average length of life was perhaps a third of ours, and the greater part of entire communities died of starvation, which appears to have been a common occurrence. Recent research on seventeenth-century Sweden has shown that a year of semi-starvation was often followed by a year of epidemics which finished off the young, the old and the debilitated. There have been no major famines in the world since the Bengal famine of 1948. Also, pollution in most of our major cities was worse thirty years ago than at present.

A glance of Ferkiss' *Technological Man* reveals that he believes three principles "provide the necessary basis for the outlook that must come to dominate human society if man is to survive the existential revolution already under way." They are—the new naturalism, nature has rights as well as man; the new holism, every decision must be seen in ecological perspective and there are no individual decisions any more than there are actually geometric points in the empirical world; and the new immanentism, the whole shapes itself.

To prescribe an alliance with the ecology movement to implement major social change exhibits far too much faith in the motives of the environmental militants. What have David Brower, Barry Commoner, Paul Ehrlich, Rachel Carson, the Paddocks, Fairfield Osborn, et. al., ever done to advance the cause of the poor other than admonish them that their existence poses a threat to the rest of mankind? If the more militant of their solutions concerning population control such as state-authorized births and compulsory sterilization and abortion are effected, the ecological movement may well be "intrinsically the most radical movement of our times," as Ferkiss claims. I, for one, am inclined to support Neuhaus' compassion for and faith in the individual rather than new naturalism, new immanentism, or new holism. DR. ROLLAND DEWING

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Chadron State College

Missoula, Mont.

*To the Editors:* One is tempted to react with anger and dismay to the lightweight criticism contained in Victor C. Ferkiss' book review in the May 26 issue of *Commonweal*. (Books by Commoner, McPhee, and Neuhaus.) But whimsey overcomes ire, and one is merely amused, finally, by Professor



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Ferkiss' sober-sided self-delusion.

Despite Ferkiss' many "despites" the ecological movement is *not* the least bit radical. Any political movement that seeks to reclaim a pre-existing (and largely imaginary) state of balanced-nature grace is, by my definition, stiffly reactionary.

The ecological movement does *not* reject the "dualistic, anti-nature bias of our dominant religious and cultural beliefs," as Ferkiss states. Indeed, the movement embraces a man-nature dichotomy even more strongly, but only reverses the signs: it is anti-*man*. "Natural" is good and "artificial" (i.e., man-made) is bad, and we are not one step closer to a comprehensive holism that the ecological movement honors in the breach. (If we are honest with our holistic approach, then pollution is inescapably "natural," but that takes all the fun out of the fight.)

The movement's "life-or-death, now-or-never statements of the issues before us" do indeed echo the rage of student (and rather infantile) activists vis-à-vis "wishy-washy liberals:" but this is radicalism of a blindly dogmatic and self-righteous sort. It is (as Ferkiss rightly describes) a secular religion off on a modern-day crusade. Infidels (read that "polluters") are to be slain (bombed or boycotted) because conversion (litigation) takes too long. I am as weary of that kind of cheap chatter as I am of good, straightforward, public-be-damned pollution.

Ferkiss reflects the monumental bias and substantial conceit of some in the ecology discipline when he asserts that ecological laws "admit of no choice on our part; they are take-it or leave-it statements; they cannot be altered by compromise." But the "laws" of ecology are written in the ecology textbooks, not in the stars, and reputable ecologists are noticeably and appropriately humble about their knowledge of the universal equation. None of them (i.e., reputable ecologists, and I include Dr. Commoner here) will stake his professional reputation on a *scientific* prediction of doomsday. Indeed there are tenable, but conflicting, theories that air pollu-

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COMMONWEAL *A Weekly Review of Public Affairs, Literature and the Arts.*
*Second class postage paid at New York, N.Y.*
*Printed in the USA and published weekly,*
*except biweekly Christmas-New Year's and June to mid-September,*
*by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016*
*MUrray Hill 3-2042.* *Copyright © 1972 Commonweal Publishing Co., Inc.*
*US and Canada: $14 a year. Foreign $16. Single copies 40¢*

# SELECTING BISHOPS

This is our annual Liturgical Issue, and it seems a particularly appropriate occasion to comment on the recent document from Pope Paul VI on the selection of bishops. To the Catholic editorial writer, bishops have always been something of a problem. For a long time, and in some quarters this continues today, there was a strong reaction against any criticism of bishops. While granting, of course, that critical comment on bishops must remain within the bounds of Christian charity, this argument never seemed very persuasive to us; too much good has come from self-criticism inside the church in recent years for us to opt for the gag. More common these days, however, is the ho-hum attitude. Why bother to report on the bishops' doings, this argument goes, and what difference if the bishops say anything on subjects like Vietnam or not? Who cares? Apparently we editorialists in the United States are not alone in facing this problem; in the May issue of Britain's distinguished *New Blackfriars,* editor Father Herbert McCabe wrote on precisely this point. Said he: "There are those who think it rather old-fashioned to expect bishops to speak out on such matters, anyway; is it not, after all, a relic of a paternalist view of the episcopacy? To these we can only say if it is old-fashioned to believe that the bishops should preach the gospel then it is old-fashioned to believe in bishops at all. . . ." As we have so often in the past, we agree with Father McCabe. We are concerned with what bishops do and say, and in this instance with how they are selected, precisely because we accept the historic role of the bishop in the Catholic Church.

With this said, we must express our great disappointment with the new papal document on the selection of bishops. Rome's decision gives the world's bishops an official voice in the nomination of new bishops, but it provides no machinery for grass-roots participation and keeps the final decision firmly in the hands of the Holy See. True, in some countries where the papal nuncio or apostolic delegate still exercises unchecked power in the selection of bishops, the new method will represent an advance. In this country, however, how it strikes those most concerned about the matter may be seen in the reaction of the National Federation of Priests' Councils. "People working for and deeply concerned with the church these days do not deserve this kind of treatment from Rome," said the NFPC, and it termed Rome's position on this matter "intolerable."



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This reaction from the Priests' Councils is a strong one, and in our view Pope Paul and the American bishops would be well advised to take it most seriously. If the findings of Father Andrew Greeley and others are correct—and we have no reason to doubt them—not celibacy but the problem of authority in the church and their own relation with that authority constitutes the major problem for priests in this country. Part of their difficulty is due to the consistent selection of bishops out of touch with and unsympathetic to the views and aspirations of a very large number of American priests. Good men do occasionally get through the meshes of the bureaucratic net and end as bishops, as their presence on the current scene testifies, but they are the exceptions; they are not, certainly, the rule.

Nor should it be thought that priests are alone in being virtually ignored in the new process, or in complaining; laymen too were passed by, as the National Association of the Laity duly noted. No machinery was established to consult parish councils, diocesan councils, or various apostolic lay groups. Catholic university faculties were totally ignored. It is true that bishops are allowed—not required—to consult selected laymen in arriving at their recommendations. Such laymen, though, must be "genuinely reliable," and we leave it to our readers to guess what kind of lay advice a bishop is likely to get this way.

There was a time when such displays of "pyramid Catholicism," with authority purely from the top down, were accepted unquestioningly by priests and people alike. It hardly needs saying that those days are gone. Rome no less than the rest of us must heed the "signs of the times," and these signs clearly include a demand for up-dating in the method of choosing bishops. As the NFPC said, "Selection of bishops by the People of God has consistently been—and remains today—a priority among the renewal measures urged by American Catholics. . . . This latest promulgation is a retrogression from Vatican II, an insult to the practice of the Eastern church and to the religious orders of the Western church, a reversal of the tradition of the early church and an obstacle to the ecumenical yearnings of Christians everywhere."

The National Federation of Priests' Councils points out that as many as 30 new bishops may be appointed for the United States in the next two years, and it charges that the new papal document on the selection of such bishops perpetuates "a form of monarchial absolutism in a day when the cry for self-determination is loud and clear everywhere." If the source of this criticism were a group of irresponsible hot-heads, the indictment might safely be ignored. Given the sobriety and responsible nature of the NFPC, however, it would be foolish of Rome to ignore their position. What Pope Paul has given us in response to widespread appeals is not necessarily too late, but it is abysmally too little.

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**LUTHERAN SPLIT**

# THE MISSOURI CONTROVERSY

Scholars and journalists writing about the Lutheran Church-Missouri Synod consistently mention the conservative denomination's somewhat paradoxical savvy in the field of communications and public relations. Recently, however, the Missouri Synod has been surprising even itself with the amount of national publicity—most of it unintended—it has been receiving. Reason is, of course, the shooting war between moderates and conservatives in the 2,780,000-member denomination, second largest Lutheran body in the U.S. and ninth in size among the country's Protestant churches.

A major reason for the media's interest in the "Missouri Synod Lutheran Civil War," as the religion editor of *Newsweek* called it, is simply that you can't find many good doctrinal controversies in churches these days. Most Protestants finished with theirs around the turn of the century. Now, late in the twentieth century, it has come Missouri's turn. Added to the curiosity factor are the contributions made by the idiosyncratic nature of the Synod as a peculiar combination of church and sect together with the old Lutheran Here-I-stand syndrome. The whole mix makes for some absorbing reading.

Synodical infighting is nothing new to pugnacious Missouri Lutherans, as a glance at past history shows, but in the last three years tensions with the Synod have broken into a particularly acrimonious battle. During the 1960s scholars at Concordia Seminary, St. Louis, the Synod's major training school for pastors, began ever so cautiously to put forward viewpoints using methods of Biblical research which the Synod was in the habit of ritualistically condemning as assaults on the inspired, inerrant Word of God. People grumbled, accusations were made, and a lot of discussion went on with little action. All that changed in 1969 at the Synod's Denver convention when conservatives replaced middle-of-the-road President Oliver Harms with their hard-line candidate, Dr. Jacob A. O. Preus, president of the church's second theological seminary at Springfield, Illinois.

Dr. Preus assured everyone at Denver that there would be no "head chopping" but the movement that led to



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his election, and his own performance as a member of one of Lutheranism's splinter groups before joining the Missouri Synod, along with his record at Springfield left Synod moderates wary. Their instincts proved correct. Using the broad powers of the office of the president in imaginative combination with the Synod's embarrassing deference to authority, Dr. Preus early on launched his drive to redirect the course toward greater openness, freedom and ecumenism which the Synod had been following since World War II. As months passed, Dr. Preus replaced moderates with conservatives or middle-of-the-road people sympathetic to his aims on many levels of Synodical administration. In three years he has altered the tone and content of the Synod's official publications, forced revisions in church school curricula, curbed scholarly investigation and private expression, cooled down ecumenical fervor and in general created a vastly different atmosphere in the church body from that which prevailed under Dr. Harms.

Important as it is, bureaucratic reshuffling has attracted far less attention than Dr. Preus' confrontations with Synod moderates at Concordia Seminary. The fight there developed because Preus chose to make the historic school, one of Protestantism's largest, the symbol of his conservative redirection. It is at Concordia that views most objectionable to conservatives are defended, and it is at Concordia that some of the Synod's most able and articulate moderates, skillfully and resolutely led by the seminary's young president, Dr. John H. Tietjen, are gathered. In the summer of 1970 Dr. Preus created a furor by announcing an "investigation" of the seminary through a Fact-Finding Committee which was to determine what the seminary was teaching in the field of Biblical interpretation. The committee's report is now on the president's desk for his use in making recommendations to the Synod in his role as supervisor of Synod doctrine. From what people in St. Louis are saying, moderates are in for more pressure.

One result of the Fact-Finding Committee's appointment was a firming up of moderate resistance to the Preus administration and its policies. A Chicago-based committee organized to orchestrate the anti-Preus movement and has been hard at work ever since. The committee's work received added impetus from a second wave of protest which resulted when Dr. Preus in December 1971 persuaded the Board of Control at Concordia not to re-engage Harvard-trained Dr. Arlis Ehlen because "he did not believe certain miraculous events recorded in Scripture in connection with the Exodus had actually taken place." The Board later reversed itself but was trumped by the Synod's Preus-appointed Board for Higher Education which invoked a little known Synodical ruling to nullify the professor's contract. It appears that Ehlen is the first Missouri professor to fall before Dr. Preus' version of Biblical orthodoxy which the Concordia faculty scored as "theologically inadequate," "alien to the spirit of Lutheran confessional theology" and "divisive," among other things.

Hard on the heels of Ehlen's dismissal came the American Association of Theological Schools' announcement, June 3, 1972, that it was placing Concordia Seminary on academic probation because of undue outside pressure. The AATS' action carries with it grave implications for the Synod's entire educational system since loss of accreditation by Concordia could mean the same for the denomination's other institutions of higher learning. The accreditation issue has complicated the already complex situation. All sides now hope that the Synod's New Orleans convention in July of 1973 where Dr. Preus will be up for re-election, will be able to restore some semblance of order in the badly divided church.

A straight vote taken on the issue of Preus' Biblical literalism vs. a more moderate approach would most likely see the Synod's upholding the Seminary by a bare majority, but in the nature of the case such a vote is impossible. After the last three years it is clearly seen that doctrinal issues are closely linked with the personality and policies of the incumbent president. The Synod's internal affairs have become thoroughly politicized. Therefore, moderates at New Orleans know that to make progress they must not only ward off attempts by conservatives to endorse Dr. Preus' Biblical literalism as the one and only position of the Synod but also must replace him with a less aggressive, if not more moderate, president. That is a tall order. The Synod isn't given to unseating incumbent presidents despite Denver in 1969, and it is skittish about new approaches in theology. At the moment the rank and file seem to be torn between a traditional respect for authority and an unwillingness to go all the way down the line with Dr. Preus' Biblical literalism. Evidence is growing that many Missourians would like to re-elect Dr. Preus while quietly withholding endorsement of his doctrinal position. Such a contradictory stance would be consistent with the Synod's vacillation at previous conventions. But such a compromise, most moderates agree, in the case of so determined a man as President Jacob Preus would insure Missouri's return to prewar postures for at least a generation. The transformation of the Missouri Synod into a sect, it is feared, would then be complete.

RICHARD E. KOENIG

(*The Rev. Richard E. Koenig is pastor of Immanuel Lutheran Church, Amherst, Mass., and editor of* Lutheran Forum.)

**Summer Schedule**

In keeping with the usual practice, *Commonweal* is again appearing on alternate weeks during the summer months. Forthcoming issues will be dated September 8, and September 22. From then on we will resume our normal weekly publishing schedule.



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# CATHOLICS AND GEORGE McGOVERN

MICHAEL NOVAK

Catholics—and, not least, Catholic college students—have a special responsibility in 1972. Already, President Nixon has made it perfectly clear (as the *Wall Street Journal* has pointed out) that his electoral plan has shifted from "Southern strategy" to a "Catholic strategy." And Senator McGovern and his staff have come to realize that they cannot possibly win in 1972 with the youth vote alone. They must hold the votes of those Catholics who through the years have given the Democratic party its major victories in New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois and California.

Frederick Dutton to a certain extent misled the press with his memo about registering most of the 25 million new voters aged 18-24 before November, and gaining 70 percent of that vote (18 million) for McGovern. Three mistakes were involved. First, the McGovern campaign is aimed at *all* the people, and especially at "alienated" workers, not just at the youth culture.

Secondly, the youth vote is not homogeneous. The Gallup Poll of July 1 found, as every other study since 1968 has found, that the gap between youths who are students (8.5 million) and those who are working, perhaps married, and paying for rent or mortgages (16.5 million) is greater than the fictional "generation gap."

Even among college youths, President Nixon holds a solid 40 percent or more, just as he did in 1968. Among non-college youths, at present, the President holds a majority.

Thirdly, every Catholic voter who switches from the Democratic column to Nixon must be counted *twice*: once as a loss to McGovern, once as a gain to Nixon. Two new voters have to be recruited to offset each switch.

But the mathematics of the election are not the chief factor for concern. The real question is how to govern the country. Those millions of Catholics who live in the "inner city" and the "outer city" are an absolutely crucial constituency in determining the direction of American politics during this decade. Every Gallup and Harris Poll shows that Catholics are more "liberal" than the population as a whole. Their progressive traditions, especially in economic matters, are still strong. And Irish Catholics are second only to Jews in their support of liberal causes.

At present, however, Newark is a city divided almost wholly between blacks and Italians; Detroit between Poles and blacks; and so with other major cities. The only statesmanlike and fruitful way to govern this nation, most of which is concentrated in metropolitan areas, is to build a politics of coalition between lower-middle-class whites and blacks. (As a group, Latinos share a cultural history more like that of other Catholics than like that of blacks; more family-centered, more oriented toward the disciplines and skills of small business.)

Until recently, most of the rhetoric and political imagination applied to "the black revolution" has been of a style foreign to and offensive to lower-class Catholics. The style is that of pop Marxism and Protestant evangelism, full of apocalypse and threat and rage, highly moralistic, attempting to intimidate through arousing guilt and threatening riot. Conflicts of style are acute on almost every level.

More important, even the programs and politics designed by liberals for the betterment of blacks have been divisive. They have traded on the accusation of "white racism." They neglected all the very real issues of class, economic competition, scarcity of housing, limited college scholarships, and the like, which are involved in conflicts between blacks and white ethnics. Even if it were true that white ethnics were racist, the accusation "racism" solves nothing.

Among the lower-middle-classes, the political problem is not one of attitudes but the harsh competition for scarce means of self-improvement. In the 1960's, far too many programs were ballyhooed as "for blacks only" which, in fact, also included white ethnics in their benefits: open admissions, Head Start, etc. The public relations efforts were divisive even when the programs were not.

It would be a huge blow to our hopes for an integrated and self-content society if the election of 1972 marked a watershed, in which the Republican party became the home of half or more of the white ethnic Catholics in our urban centers, and the Democratic party became the home of affluent, educated suburbanites and blacks. That is clearly Nixon's aim.

Educated liberals, perhaps motivated by guilt feelings or even by a high idealism, have lost credibility with many working-class people. That is why Wallace's slogan, "Send *Them* a Message" was so effective. We—i.e., the readers of *Commonweal* and others in our educational and economic class—are the "them." To a significant (and sad) degree, we have lost touch with our own people.

Among enlightened Americans, rewards go to those who become, in effect, Uncle Toms: who not only identify with the world of "enlightenment" but also break off contact with the popular culture in which they were raised. Subtly, even not so subtly, we are led to look upon the unenlightened with a certain, if not silent contempt, then at least self-assured superiority. We *used to be* part of that, but now we have moved "beyond" it. A new "breakthrough," a new "liberation," is supposed to occur often enough to

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# EUCHARISTIC CONSENSUS?

AVERY DULLES

**The recent Anglican/Roman Catholic statement on the Eucharist is only one in a long line of consensus statements.**

Meeting at Windsor in England in the first week of September 1971, the Anglican/Roman Catholic International Commission completed and unanimously adopted a statement concerning the Eucharist. Bishop John H. R. Moorman of Ripon, an Anglican member of the Commission, hailed the agreement as the most significant statement of the Roman and Anglican Communions since the Reformation. When the text of the document was released by the Archbishop of Canterbury and the Holy See on December 31, 1971, it made first-page headlines in many countries. Some news accounts erroneously gave the impression that the statement authorized eucharistic sharing between the two churches.

The Windsor statement is only one of a long line of consensus statements on the Eucharist issued in the past decade. The Fourth World Conference on Faith and Order, at Montreal in 1963, launched the series with several carefully worded paragraphs on the Eucharist in its section report on Worship. In 1966 the Consultation on Church Union included in its Principles an outstanding ecumenical declaration on the Eucharist. Then in 1968 the Faith and Order Working Committee of the World Council of Churches presented to the Uppsala Assembly a complex and erudite paper, "The Eucharist in Ecumenical Thought." Between 1967 and 1969 three bilateral consultations in the United States (the Lutheran/Roman Catholic, the Anglican/Roman Catholic, and the Orthodox/Roman Catholic) issued major consensus statements on the Eucharist. Finally in 1970 a team of 19 American theologians from eleven different denominations, working at the request of the National Council of Churches' Commission on Faith and Order, produced a wide-ranging agreed statement on the Eucharist.

Read against this background, the Windsor statement does not signalize any remarkable new agreement. Nevertheless it does have a significance all its own. In the first place, it involves the primates of two great international Communions. Having been established in 1969 by the Pope and the Archbishop of Canterbury, the International Commission reports directly to them. Secondly, the Windsor statement was issued for the declared purpose of promoting organic union between the Anglican and Roman Catholic Communions; it is seen as removing one of the major obstacles to that reconciliation. Thirdly, the signers claimed to have achieved "substantial agreement" or, in other words, agreement on all essential points of eucharistic doctrine. In introducing the statement, the co-chairmen asserted: "We are convinced . . . that, though no attempt was made to present a fully comprehensive treatment of the subject, nothing essential has been omitted." "If there are any remaining points of disagreement," said the signers, "they can be resolved on the principles here established."

It is surely noteworthy that the signers—eighteen distinguished bishops and theologians representing a wide spectrum of theological opinion within each of the two traditions—felt able to make these sweeping claims to agreement. They made it clear, however, that they spoke only as private persons. Thus far the authorities of the two Communions have not approved the statement; they have only released it as a basis for further study. Only time will tell whether the consensus of the International Commission will become a consensus between the churches themselves.

FATHER AVERY DULLES, S.J., *professor of systematic theology at Woodstock College, is the author of* A History of Apologetics *(Corpus Books) and* The Survival of Dogma *(Doubleday).*



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Is the Windsor statement sufficiently specific and complete so that it may be said to register a true meeting of minds on all essentials of eucharistic faith? The statement concentrates on two particularly knotty and controversial questions: the relationship of the Eucharist to the sacrifice of Christ, and the doctrine of the real presence. Did it achieve a real consensus on these two questions? Are there other serious issues which the statement omitted to treat?

### *The Eucharist as Sacrifice*

In the past Protestants have generally contended that the Eucharist cannot be a sacrifice because Christ's death on the Cross was, as Cranmer put it in his Prayer Book, "a full, perfect, and sufficient sacrifice for the sins of the whole world." Against this the Council of Trent taught that in the Mass a true propitiatory sacrifice is offered to God. Underlying both positions was the notion of sacrifice as the destruction of a victim to make reparation for offenses to the divine majesty.

In twentieth century theology, both Protestant and Catholic, the notion of sacrifice has been reworked, on the basis of Scripture and early church tradition, in a way that undercuts the historic controversies. Taking advantage of this development, the Second World Conference on Faith and Order, at Edinburgh in 1937, observed: "If sacrifice is understood as it was by our Lord and His followers in the early Church, it includes, not His death only, but the obedience of His earthly ministry, and His risen and ascended life, in which He still does His Father's will and ever liveth to make intercession for us." Using this wider and richer notion of sacrifice, many ecumenical groups have been able to agree that Christ's redeeming action is continued in the Eucharist in such a way that the language of sacrifice is appropriate. Thus the Montreal Faith and Order Conference stated that the Lord's Supper is "a sacrament of the presence of the crucified and glorified Christ until he come, and a means whereby the sacrifice of the Cross, which we proclaim, is operative within the Church." Following this line of thought, the three American bilateral consultations mentioned above (those of Roman Catholics with Lutherans, Anglicans, and Orthodox respectively) have had no difficulty admitting the sacrificial nature of the Eucharist. The COCU Principles of 1966 and the NCC Consensus Statement of 1970, both composed with the help of Episcopalian participants, affirm that in the Eucharist Christ is present "as the once-for-all sacrifice for the sins of the world who gives himself to the faithful."

The Windsor statement is more reserved with regard to the idea of sacrifice. Paragraph 5, echoing Cranmer's language, declares: "Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect, and sufficient sacrifice for the sins of the world." This assertion stands in some tension with the footnote, which affirms, with greater theological penetration: "The early church in expressing the meaning of Christ's death and resurrection often used the language of sacrifice. For the Hebrew *sacrifice* was a traditional means of communication with God. The passover, for example, was a communal meal, the Day of Atonement was essentially expiatory; and the Covenant established communion between God and man." If the International Commission had fully accepted this biblical and patristic notion of sacrifice, it could scarcely have limited Christ's sacrificial action, in the text, to his death on the Cross.

Does the Windsor statement regard the Lord's Supper as a sacrifice? The evangelical Anglican, Julian W. Charley, a signer of the statement, correctly notes in his commentary that the Commission declines to call the Eucharist a sacrifice "although this term has frequently been used by theologians of both communions; it prefers to employ the term 'memorial.' " But "memorial" *(anamnesis)* in the biblical sense, as Windsor remarks, "is no mere calling to mind of a past event or of its significance, but the church's effectual proclamation of God's mighty acts." Does this imply that the Mass is itself a sacrifice? Dr. Charley would probably deny this, but

Bishop B. C. Butler, a Roman Catholic signer of the statement, commented in the *Tablet* for Sept. 18, 1971 that in his opinion Windsor's doctrine of "memorial" makes inevitable the conclusion that the Eucharist, being an "effective actualization" of Christ's redemptive action, is itself a sacrifice. Various ingredients of sacrifice are alluded to in the following sentence from Windsor: "In the eucharistic prayer the church continues to make a perpetual memorial of Christ's death, and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole church, participate in these benefits and enter into the movement of his self-offering." This sentence—which unfortunately omits any reference to Christ's resurrection—says in effect that the Eucharist is offered not only for those who are physically present but for the whole church, including presumably the faithful departed.

My own judgment would be that Windsor's refusal to call the Eucharist a sacrifice is due to its failure to break clearly with an inadequate and outdated concept



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of sacrifice. Windsor does, however, affirm all the elements that many contemporary Roman Catholics, including myself, would regard as essential to the notion of sacrifice, and thus the omission of the term itself does not seem to be a major fault.

### *Real Presence*

The second contentious issue addressed by the Windsor statement is that of real presence. Trent, insisting that this presence was "substantial," characterized the term "transubstantiation" as "very suitable" *(aptissime)*. By transubstantiation the Council meant "the wonderful and singular change of the whole substance of the bread and wine" into the body and blood of Christ, in such a manner that "only the appearance *(speciebus)* of the bread and wine remain." Against this view the Church of England, in the 28th of its 39 Articles, declared that transubstantiation is "repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

The Windsor statement deals with transubstantiation in a footnote: "The word 'transubstantiation' is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place."

Historically, one would have to admit that the medieval doctrine of transubstantiation was intended to explain *how* Christ becomes present—namely through a transmutation of the entire substance (both form and matter!) of the bread and wine into his body and blood, with the accidents alone remaining. But it seems clear that this quasi-physical interpretation is not part of the dogma as understood by the church today. The Roman Catholic position has in fact become approximately what Windsor here asserts.

Windsor's statement on real presence, though it avoids the term "substantial," is sufficiently strong to satisfy most Roman Catholics. In the first sentence of paragraph 5 we read: "Communion with Christ in the eucharist presupposes his true presence effectually signified by the bread and wine which, in this mystery, become his body and blood."

A spokesman for the "protestant" viewpoint within Anglicanism, Rev. Benjamin Minifie, preaching at Grace Church in New York City on Jan. 9, 1972, quoted this sentence with disapproval. "To me this is an extreme statement. It represents an extreme point of view within our Church." According to Dr. Minifie it has always been sufficient in the Episcopal Church and in the Anglican Communion to hold that Christ is present in the holy meal he instituted, and that his presence, "associated with the breaking and taking of the bread, is a spiritual one. . . . To go beyond this, to insist on one theory or doctrine which sounds to me very materialistic, is immediately to divide our ranks and to exclude."

The sentence quoted by Dr. Minifie does seem to imply that the bread and wine, through a kind of physical transmutation, are turned into the body and blood of Christ. Read as a whole, however, the Windsor statement favors a more dynamic and spiritual understanding of the real presence. The second sentence of paragraph 5 explains that Christ's presence "can only be understood within the context of the activity whereby he gives himself, and in himself, reconciliation, peace and life to his own." In paragraph 10 Windsor refers to the consecrated elements as "the sacramental signs of Christ's presence." In view of passages such as these Dr. Charley feels warranted in concluding, in his commentary, "There is no question of a crude material presence here."

On the matter of real presence, then, Windsor achieves a delicate balance between a "catholic" substantial understanding and a "protestant" dynamic understanding. Nearly all schools of thought in both the Anglican and Roman Catholic Communions can read Windsor in a sense that harmonizes with their own thinking; but by the same token nearly all can likewise find that the statement does not sufficiently exclude positions they reject as contrary to revelation. Even though the eighteen signers may have felt that they no longer disagreed among themselves about essentials, it would probably be premature to announce that Windsor has achieved a substantial consensus between the Churches with regard to real presence.

### *Remaining Questions*

A final question is whether Windsor sufficiently covers all the essential points of eucharistic doctrine. By "essential points" the authors apparently had in mind those on which agreement would have to be reached before the Churches could come into union. It has been objected that the statement omits a number of vital issues. For example, it does not specify what role is played by the ministerial priest who "presides" at the eucharistic table; still less does it indicate who is the qualified minister of the Eucharist. No doubt these points will be treated in the forthcoming study on ministry by the International Commission.

Perhaps the most serious omission is the question of the duration of Christ's presence: do the consecrated elements remain his body and blood after the celebration has come to an end? This question has obvious implications with reference to the reservation and adoration of the Blessed Sacrament. Choosing to concentrate on the eucharistic celebration itself, Windsor was content to transmit these questions. Parenthetically it may be



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remarked that Roman Catholic theology is now in a state of flux regarding the cultus of the Blessed Sacrament, and may therefore welcome the moratorium provided by Windsor.

As a theological document, I believe, the Windsor statement leaves something to be desired. Even its handling of the two main issues, sacrifice and real presence, is subject to criticism at several points. To the careful reader it is evident that the eighteen signers did not perfectly agree on the notion of sacrifice or its applicability to the Eucharist, nor on the extent to which Christ's real presence implies a transmutation of the elements. The ambiguities of the statement result from tensions among these different theologies. In a consensus statement, however, one does not look for the kind of consistency and depth that are to be sought in the work of a private theologian. One seeks a compromise formula that makes the most of the unanimity that could be achieved, while respecting the remaining disagreements. Windsor, I believe, accomplished this, and may therefore be judged a success.

In future ecumenical statements on controverted subjects it might be well to make allowance for a certain diversity of terminology among the different traditions, while guarding against the dangers that each tradition senses in the usage of the other. Thus one might say with regard to the Eucharist as sacrifice: "If the Eucharist is viewed as sacrifice, this must be done without prejudice to the perfect sufficiency of Christ's own sacrifice." Or conversely, "If it is denied that the Eucharist is a sacrifice, one must nevertheless acknowledge that Christ our sacrifice is truly present and active, so that the Eucharist is more than a bare commemoration." Similar distinctions could be drawn regarding terms such as "dynamic presence," "spiritual presence," and "transubstantiation," all of which admit of both acceptable and unacceptable interpretations. A working consensus between two Communions might be achived without asking either Communion to forsake its traditional formulas, provided that these can be set forth in a manner that is not conducive to error or superstition.

Some ecumenically concerned Christians will no doubt be disappointed that the Windsor statement does not deal directly with the pressing issue of eucharistic sharing. The statement neither affirms nor denies that "substantial agreement" on eucharistic doctrine is necessary for intercommunion; certainly it does not suggest that such agreement is sufficient for intercommunion. The problem of eucharistic sharing between mutually separated churches involves many issues not tackled by Windsor. One cannot fault the International Commission for choosing to concentrate in this statement on the question of eucharistic doctrine. The Windsor statement, if it wins acceptance within both the Communions, may in fact become a milestone on the long road leading to "organic union."

# INTERCOMMUNION NOW?

WILLIAM W. BASSETT

## "Truly a remarkable achievement which should be greeted with enthusiasm"

The joint statement of the Anglican-Roman Catholic International Commission on the doctrine of the Holy Eucharist issued at Windsor September 7, 1971, is the most important document published since the Catholic Church entered the ecumenical movement. It is truly a remarkable achievement that should be greeted by members of both churches with a good deal more enthusiasm than it has received to date. Basic agreement on the meaning of the Eucharist concluded an initial phase of dialogue intended to seek accord also on the ministry and on the authority and teaching role of the church. Success in the first stage of this process, I believe, has immediate practical significance. Its implications for a change now in the pastoral stance of both churches on common and shared eucharistic worship should be explored and discussed. Endorsement of the accord by the Episcopal Church in this country, already accepted "with gratitude and enthusiasm" by the House of Bishops, will provide a congenial environment in which the practical dynamic of change may generate an added impetus towards union and also affirm the relevancy of eucharistic faith for the life of men today.

The statement shows clearly that patient understanding can bypass the polemics of the past in a matter of major doctrinal difficulty. More than that, by illustrating substantial faith agreement in the central act of Christian worship, it removes a psychological barrier to sharing broadly other aspects of church life leading to union. To experts familiar with the background studies and general state of eucharistic theology today the consensus

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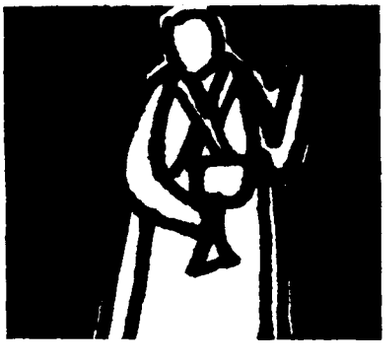
was not a surprise. Now, however, the churches must look to the consequences of an official public affirmation of agreement. The commission appointed jointly by the Pope and the Archbishop of Canterbury has taken a major source of misgiving from the life of the faithful. The document records a unity of sacramental belief unacknowledged since the Reformation. "It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek." The time has come I think when the *koinonia* that has been achieved and the common faith celebrated in worship make changes of policy and the practice of intercommunion easier and, indeed, even more imperative.

Intercommunion and shared worship are increasingly common happenings today, forging new bonds of understanding and love among Christians. For those who share a common eucharistic faith to share the Eucharist seems natural. It occurs frequently without design or reflection and almost never involves the demand of separation from one's own church. One may look askance and worry about the reality, but it cannot be denied that it is a part of more and more Christian lives. I believe that intercommunion should be moved out of the area of subjective and individual impulse and encouraged now where this encouragement can be mutual and reciprocal. The Windsor statements converts the possibility into a reality, I believe, between Roman Catholics and Episcopalians. This step towards intercommunion will hopefully lead to further doctrinal and pastoral developments that will make the sharing of the Eucharist also a reality for Catholics and other Christians. Where major doctrinal differences are no longer at issue, intercommunion is a realistic expectation.

The Vatican Council affirmed that sharing the Eucharist does not demand total institutional union among the churches. Reception of the Eucharist in another church is not a renunciation of one's confessional identity. The Decree on Ecumenism (n.15) and the Ecumenical Directory of 1967 both state that unity in the priesthood and the Eucharist makes some worship in common not only possible but commendable. This principle applies not only to the churches of the East, but to Christians generally. It should not be forgotten that the commendation was set in an acknowledgment not only of the fact of separation but also of grave doctrinal differences going to the nature of the church itself. These differences of ecclesial belief, the Council said, are not an absolute prohibition of intercommunion. The Eucharist is both a means and a sign of Christian unity. While bilateral conversations continue to pave the way to fuller church union, Eucharistic communion should not be neglected as a means of grace and a quickening of the desire to fulfill the will of the Lord that all be one.

The Windsor statement belongs in a context of a number of other ecumenical agreements on the Holy Eucharist, for example, those formulated by the Fourth World Conference on Faith and Order (Montreal, 1963), the Consultation on Church Union (1966), the Lutheran-Roman Catholic Bilateral Consultation in the United States (1967) and the World Council of Churches' Commission on Faith and Order in its study paper *Beyond Intercommunion* (1969). To these should be added the informal document of the Faith and Order Commission of the National Council of Churches *The Eucharist in the Life of the Church: an Ecumenical Consensus* (1970), signed by nineteen theologians from several Christian traditions. All of these documents affirm the unique presence of Christ in the sacrament, the notion of the redemptive sacrifice and the centrality of the Eucharist to the Christian faith. They link Word and Sacrament closely together. In one way or another they also coincide in a purpose of fostering full church union by paving the way towards intercommunion.

"By His word," the Windsor statement says, "God calls us into a new relationship with Himself as our Father and with one another as His children—a relationship inaugurated by baptism into Christ through the



Holy Spirit, nurtured and deepened through the Eucharist, and expressed in a confession of one faith and a common life of loving service." This common affirmation of faith can be accepted by most Christians today. The Windsor statement is surely not a watering down of belief or compromise; it is a profound and remarkable convergence of faith under the inspiration of the Holy Spirit. The trend towards intercommunion, as Geoffrey Wainwright says in an insightful new book *Eucharist and Eschatology*, is reaching its goal, not by diplomatic patching up of old quarrels, but by the scientific treatment of a new problem.

Yet there still remains hesitancy to take the step that will translate word into action. The most recent pastoral instruction of the Secretariat for Promoting Christian Unity, sent to the episcopal conferences June 1, 1972, permits Catholic priests to offer the Eucharist to baptized non-Catholics in particular cases of spiritual need. The Instruction emphasizes, however, that this does not substantially change the earlier policy of the *Ecumenical Directory*. This is a helpful interpretation of existing



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rules, but not an advance towards intercommunion. It merely expands a condition of Eucharistic offering from a former "urgent necessity" (n. 55 of the *Directory*) to a more general "spiritual need" of the recipient. How much doctrinal and sacramental union is necessary before we can share the Eucharist together regularly as a means to fuller and more perfect communion with one another? Wolfhart Pannenberg once said, "There is no divine privilege for theologians and officials to indefinitely extend their considerations and hesitations before the average Christian might be able to live according to his confession in one universal church."

In a more simple time the Code of Canon Law made full ecclesial communion a necessary precondition of cultic communion. The fact that the state of the question now is not one of the absolutes but rather of degrees of communion is a significant step beyond the point where Catholics began this dialogue with the debates of the Council. The fact that a strict Church/Eucharist symbolic identity no longer underlies Catholic pastoral policy is a notable new factor for consideration. Doctrinal agreement on the meaning of the eucharistic celebration in itself thus parallels in Catholic teaching a more broadly based theological relationship of the Eucharist to the church.

Paralleling doctrinal agreement and, indeed, inspiring deeper appreciation of the Eucharist as a central expression of faith, is a general liturgical renewal going on in the major Christian churches of the West. In the process of renewal similarities among the churches tend to emerge in an ever more extensive practical agreement upon the celebration of the Word and the Eucharistic prayer. In the different branches of Anglicanism, among many Lutheran congregations, and even in many of the Protestant churches that are trying to regain the ancient tradition, as well as among Roman Catholics, we have essentially the same liturgy, the same creeds and, even practically, the same eucharistic lectionary. The convergence of liturgical practices is so striking that for many Catholics attending these churches the Eucharist appears to be exactly the same as that celebrated in their own parishes. There remain, of course, some differences in devotional practices, such as the frequency of eucharistic celebration, reservation, moral norms for the reception of communion, etc., but the celebration of the eucharistic liturgy itself is often substantially identical. Catholics, Orthodox, Episcopalians, members of the Lutheran churches and some others in fact find their worship an increasingly congenial balance of Word and Sacrament.

A rediscovery of the Eucharist, new emphases in devotion, similar mission and social concerns and a growing respect for other Christian customs and spirituality, do not lead to one rigid form of worship as a norm, but to the acceptance of complementary forms which illuminate one another. Being at home with one another in the way of worship, in liturgical fellowship, increases the likelihood of more frequent intercommunion in fact.

Renewal of worship by a return to the sources and to the symbolic expression of the transcendent mystery of salvation of Christ also plays a part in the enrichment of the non-parochial liturgies of small groups. It is a fact of great significance that the meetings of Christians of the various traditions of informal liturgies is a welcome harmony of belief and celebration. The clear visible barriers of liturgical distinction in worship no longer stand to divide Christians psychologically from each other.

Development in eucharistic consensus and ecclesiological teaching goes hand in hand with a convergence of liturgical renewal to bring down the obstacles to intercommunion present when the policy of the Roman Catholic Church was first adopted. There is a greater desire for sharing the Eucharist and a greater impatience with restraint.

### *Intercommunion Now*

Hesitancy to authorize intercommunion from a Catholic point of view, as the principles of the Ecumenical Directory of 1967 indicate, was rooted in two considerations thought to be necessary for the success of the ecumenical movement. Indiscriminate sharing of the Eucharist would lead to a false irenicism and indifference to the painful reality of the deeper doctrinal and organic disunity of Christians. Moreover, to be honest and fruitful, intercommunion should be reciprocal and agreed upon mutually by the participating churches. It is hard to deny that both conditions are important. Factually, however, the signing of mutual accord at Windsor alters the total situation of Roman Catholic-Anglican relations to such an extent that neither fears of indifference or rebuff is well-grounded now. A new policy of intercommunion between Roman Catholics and the churches of the Anglican communion can be adopted with little risk.

The Lambeth Conference in 1968 resolved that eucharistic communion could be extended to other Christians in cases of "special pastoral need" and on a reciprocal basis. "The conference recommends that, while it is the general practice of the church that Anglican communicants receive Holy Communion at the hands of ministers of their own church or churches in communion therewith, nevertheless under the general direction of the bishop, to meet special pastoral needs, such communicants should be free to attend the Eucharist in other churches holding the Apostolic Faith as contained in the Scriptures and summarized in the Apostles' and Nicene Creed." The offer has been made and, indeed, in words similar to the offer made at the Vatican Council by the Catholic Church to the Orthodox. The Lam-



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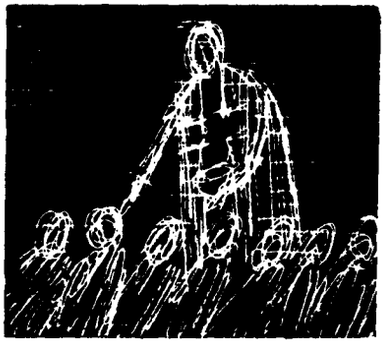
beth policy of openness, I believe, should be accepted by Roman Catholic officials without further hesitation in a new mutually agreed upon pastoral decision to encourage intercommunion.

The next stage in the Anglican-Roman Catholic conversations will attempt agreement on the meaning of the ministry in the church. This problem, one that the Synod of Bishops in 1971 became embroiled in with such meager success, is difficult enough for Catholic theologians to agree upon. By the most rigid tests of historical succession and ordinal laid down by Leo XIII in *Apostolicae curae,* the valid eucharistic ministry of episcopally ordained ministers in the Anglican communion now is extremely hard to contest. Indeed, the Windsor statement of accord on the sacrificial aspect of the Eucharist (n.5) unlocks the key element of ministerial intentionality blocking the recognition of Anglican orders in the Leonine constitution. It cannot be said that there is a danger in intercommunion from a sacramental point of view for Roman Catholics. Anglicans have never denied the validity of Roman Catholic orders. Time and a considerably changed historical circumstance make some degree of reciprocity certainly possible now.

There are two special instances, I believe, where intercommunion should be especially encouraged. These are privileged occasions, gestures of faith and love that are necessary at the present time. The first is the marriage of a Catholic and an Episcopalian. Joining husband and wife in faith and love in the sacrament of matrimony, one sacrament of human love received by



two, should be symbolized by both in the reception of the Lord's Body and Blood. A mixed Christian marriage, like the Eucharist itself, is a sign and a cause of unity. Husband and wife when they wish to receive communion together should be urged to do so. At the present time this is already being done in some parts of the world with the approval of Catholic bishops.

The second instance is on the occasion of an ecumenical prayer for unity among Christians of like desire and sacramental faith. This can be a moment free of the tensions of division, a privileged eucharist act meriting specific theological reflection. It is a isolated moment of reconciliation, unity and prayer in Christ, enshrining, as Christians believe, the grace of the Holy Eucharist. Full unity can never be reached, T. F. Torrance has observed, "so long as the separated churches refuse to give each other the divine medicine for their healing."

In these occasional instances as a first step the reception of the Holy Eucharist to sustain a quickened desire for full Christian unity would be greatly beneficial. Indeed, both instances can be seen as that "sufficient reason" the Ecumenical Directory commended for welcome to the Eucharist. A fact that seems to have been forgotten recently is that the Decree on Ecumenism (n.8) already gave the local bishops broad authority to encourage common worship without the need to wait for further authorization from Rome or the Episcopal Conference.

The declaration on intercommunion made by Faith and Order at Louvain, August 13, 1971, thus should be repeated:

> We urge church authorities, each in their own way and in line with their own ecumenical commitments, to work towards full eucharistic communion and meanwhile to consider adapting their eucharistic discipline, so as to allow the appropriate ecumenical advance at this time—e.g. by extending admission to communion under certain circumstances.

### *Mutuality and Ministry*

For most Christians admission of others to communion, as Angus Dun once said, "the extension of guest privileges," is less difficult than allowing members of their churches to receive the Eucharist from other hands. The Holy Eucharist is the chief expression of what the church is and the chief source from which it draws the capacity to live the Christian life. Because of the complexities of collateral doctrinal issues and the intricacy of institutional relationships a general policy of intercommunion with other Christians is also very difficult for Catholics.

The October 1971 guidelines of the American Lutheran Church forbidding Lutherans from receiving the Eucharist in a Catholic church reflect this common dilemma. The statement gives two reasons for the prohibition: requesting holy communion would force Catholic priests to disobey their canon law and such reception would involve a profession of faith in other Catholic teachings regarding the nature of the church which a Lutheran cannot accept. The Orthodox churches also have consistently refused to permit intercommunion on the basis of belief that the Eucharist is properly an ecclesial act that is the crown of unity in the church. They do not admit that the Eucharist is a means to union. Intercommunion is possible, the Orthodox have repeatedly affirmed over years of pressure, only when the church is united in fact. The Holy Synod of the Patriarchate of Moscow in 1970 permitted Catholics to receive the



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# Liturgy and Life

HOW ONE VIEWS the new liturgy depends very much not only on one's own temperament, but on where you are. Some dioceses and parishes have cooperated fully in liturgical reform; others have dragged their feet disgracefully. Further, much depends on the particular situation in which one finds oneself. There are still a few areas where one finds the classic parish pattern of the homogeneous population clustered around a sheltering church. The needs of such a parish will be sharply different from those of one in the heart of a crowded urban area or in a university community. . . .

In the traditional concept of the parish one built on a natural human community. Today in more and more localities this is not the case, and it is for this reason that it is now necessary to seek out the small natural groupings that do exist and then use these as natural units in the building of a larger community, a community which will in turn be a small-scale reproduction of the mystery of the church itself. . . .

If a parish is narrow and closed, if it ignores the needs of the poor, closes its eyes to interracial injustice, gives assent to crimes against humanity, turns away from ecumenical initiative—such a parish is betraying the church universal and, in a very fundamental way, the liturgy itself. In the liturgy the faithful gather around the altar, true, but they cannot remain there on their knees; they must go forth and work to embrace and ennoble the whole of human life.

—Editorial, *Commonweal*
August 21, 1970


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sacraments in the Russian Orthodox Church in some cases of extreme necessity. Even this very tentative step of sacramental welcome, by no means an authorization of intercommunion, stirred up a storm of protest in the other Orthodox churches of the world.

Because this ecclesial understanding of the Eucharist, this strict Church/Eucharist identity, prevails in the traditions of many of the major Christian churches, doctrinal agreement on the meaning of the Eucharist *in se* without further union in church and faith is often not enough to change general policy. A policy statement on intercommunion must be reciprocal and that reciprocity does not exist between Catholics and many other Christians. Thus, even though for Catholics the major doctrinal obstacles to intercommunion may seem to be coming down rapidly, the continuing offense done to other Christians by unilateral decisions must give real pause to the urge to press further official policy changes now.

If reunion is not to be endangered by indiscriminate intercommunion—after all, what we pray for is a reunion of Christian churches, not merely officials and specialists like the ephemeral unions of Florence—a special sensitivity must be shown for the corporate decisions and policy of others. This is very important, especially for those who have cooperated so well in ecumenical dialogue to achieve the agreement thus far reached. We simply must be people worthy of the trust we ask for. This implies, in my judgment, not encroaching upon the policies of others, belittling their doctrinal concern and welshing on the stated policies of our own church. Intercommunion with members of churches that have officially forbidden it to their members cannot be encouraged. Such recklessness would destroy the tenuous bond of confidence that is just beginning to grow among Christians working together towards unity.

Mutuality of faith and desire for unity supposes a oneness in baptism, eucharistic experience and belief and the desire to strive for the reconciliation of the churches by the will of Christ. Where these are lacking, I believe, sharing the Eucharist would be a radically ambiguous act. It could weaken the ecumenical effort and obliterate the rich confessional differences that should be preserved. A shared sacramental faith in the Eucharist makes the action a true sign of catholicity in a church unity which, as the Vatican Council said, is broader than the limits of Roman Catholicism. For others without this belief, the refusal of communion remains a true and authentic sign of a deeper division, a sign of the cross that must be borne.

Reception of the Holy Eucharist should never involve any kind of mental reservation. Such would be the case for a Catholic, in my judgment, when the Eucharist is celebrated by one not ordained or deputed at all to a sacramental, indeed a specifically eucharistic ministry, in the church. The integral sacramental dimension of the Eucharist in the church today would not be preserved,



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notwithstanding some theological conjecture to its theoretical possibility or its feasibility *in extremis*.

The reception of the Eucharist from one in whom Catholics do recognize the same baptism, the same sacramental faith in worship and an authentic ordination and sacramental ministry, but not that fullness of priesthood which we understand is received for episcopal laying on of hands, is a more agonizing pastoral problem. In our present stage of understanding with Lutherans, Presbyterians and others of the traditional Protestant confessions this is a great difficulty for Catholics. For now, I believe, it is better for Catholics not to share the Eucharist. This reluctance comes not from a fear that Christ may not be present in the eucharistic celebration, or that it may be a compromise of faith or falsity, but simply because we do not know enough about each other now to say that this is compatible with the confessional tradition in which Christians of both churches live.

We have no complete answer to intercommunion with members of the Protestant churches now. Perhaps the solution will come from a better understanding of the apostolic succession of Christian communities and the ecclesial dimension of both Eucharist and ministry. The linking of episcopal ordination and valid ministry may be drawn now by Roman Catholics into a much too constrictive bond with the Eucharist. Recognition of the ecclesial realities of eucharistic assemblies in which the presence of Jesus is confessed and believed must imply a recognition of ministry deeper than the contemporary canonical category of "valid." The Catholic theologians who prepared the fourth Lutheran-Roman Catholic dialogue papers on Eucharist and Ministry urged recognition of Lutheran orders and noted serious defects in the traditional Catholic arguments against the validity of these orders. Even at our imperfect stage of reunion occasional sharing in celebrations of the Eucharist as means of needed grace and sign of our desire would have great value. For this, however, a gradual development of conscience awaits patient study and prayer.

Intercommunion is a very intricate problem that I would be hesitant to simplify by further casuistic distinctions. There is already a deep emotional polarity within all the churches that should not be further exacerbated. Faith and the feelings of Christians run more deeply on this issue than almost any other. On the one hand, Catholics cannot always await "the ultimate action of the hierarchy," because eucharistic reconciliation must exist in reality before healing is sealed by the official act. On the other, however, impatience can also be an unholy thing, compulsively wrecking the delicate fabric of Christian commitment in the church. Balance should be expected of those sensitive to the issues, who believe that the work of renewal among Christians is primarily the action of the Lord Jesus who will lead us together to the unity He desires in His own acceptable time.



# THE SCREEN

When Hubert Humphrey was running for President in 1968, he hired a production unit specializing in campaign films to do a half-hour profile of his campaign. The film showed how the campaign began with some confusion and mistakes, the way any Great Moment in history might. After all, the film was saying, Hubert is only human—only a warm and wonderfully human Great Man. (There were some swell shots of Hubert and Big Ed bowling.) And at the end of the film Hubert rolled up his pants and walked alone on a beach, just as the freshly-killed Robert Kennedy had in the film clips shown at the Democratic convention. This innocence by association implied in the film's ending—this brainwashing with a fire hose—is what a politician would naturally think of as subliminal advertising. The film was so good that Hubert saved it for national TV the night before the election, and it almost saved him the next day. But as it turned out, that fellow on the beach with his trousers rolled up might as well have been J. Alfred Prufrock.

The new Robert Redford-Michael Ritchie production, *The Candidate*, purports to give us the inside dope on the professional campaign managers and ad men of the sort who made that Humphrey film. The only trouble is that *The Candidate* ends up looking as if it were made *by* such hucksters and hustlers rather than about them. In the closing scene, for instance, Bill McKay (Redford) has just been elected Senator. Thousands cheer. But McKay needs a few minutes alone with his campaign manager (Peter Boyle) to find out what it all means. Where in their Los Angeles hotel do you suppose they go in order to dodge the crowds? You guessed it: through the kitchen, which is intended to keep us on the edge of our seats wondering, subliminally, whether some Sirhan Sirhan isn't going to pop out and end the film. This time the purpose is to give us a phony sense of apprehension instead of a phony sense of confidence, but the principle is still the same as in the Humphrey film.

As director of *The Candidate*, Ritchie has to resort to these tactics—playing on the stock images that someone else has put in our heads—because the script, having been written by former Democratic speech writer Jeremy Larner, does share one thing with a real political campaign. It's tedious. Redford plays McKay as an Uphill Racer, but this candidate is really a pretty boring guy. His politics are completely muddled to begin with, for championing Chicanos and saving the environment are not the same, or even very compatible, as McKay's early career seems to suppose. We never have any feeling that McKay knows why he's in politics. Since an itiner-



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ant campaign manager has to talk him into running and then lead him by the nose to victory, we can assume that, left to himself, McKay is probably a complete nincompoop. When his shallow, knee-jerk liberal principles are compromised and manipulated by the hacks who make him Senator, it's hard to feel that anything has been lost, or won, in this campaign.

COLIN L. WESTERBECK, JR.

# BOOKS

## *Sharing her most intimate thoughts and attachments*

### *Private Faces/Public Places*

ABIGAIL McCARTHY

*Doubleday, $8.95*

**SALLY CUNNEEN**

The title of Abigail McCarthy's memoir is revealing, especially when returned to Auden's context:

> Private faces in public places
> Are wiser and nicer
> Than public faces in private places.

It is precisely her private face—her most intimate thoughts and attachments —that Ms. McCarthy has shared in her attempt to ask herself, "What has it been about?" Particularly "for those of us whose lives have been defined by others—by wifehood and motherhood —" the experience of life must be examined to gain understanding. She sticks to this self-imposed limitation of her own experience throughout and thus creates a work valuable both as a historical document and a moving personal testimony, always controlled by a clear and charitable intelligence.

Many pleasures await the reader of this thoughtful survey of her life with her ex-Senator husband Eugene McCarthy from its idealistic, rural-life origins in Minnesota to its restrained, bittersweet acknowledgement of their separation in 1969. There is the satisfaction of seeing small, basic human feelings given their due: "I always think I will not see places again. Seeing people who knew them, too, and love them, helps."

Her awareness extends naturally to social and economic forces: her father tried to practice "personal journalism" during the Depression, "accepting cabbages and potatoes as payment," yet gradually he lost his newspaper and "took refuge in a mild alcoholism and an equally mild conviction that a mysterious 'they' had ever sought to ruin him." Despite the fact that she had lost her mother at nine, Abigail grew up "surrounded by women whose task it was to see men through those difficult times and thus I had a sense of great pity for their vulnerability—." Almost all of these proud women were teachers.

Abigail entered the profession young and brave, fighting for teachers' rights on her first job, moving on afterwards to an M.A. and college teaching, publishing both fiction and non-fiction. But her encounter with the idealistic young McCarthy overshadowed her other attachments, and their vintage Catholic courtship and marriage provides much of the charm and poignant humor in this memoir. Their notion of trial marriage was going to daily Mass together and trying to eat on eighty-four cents a day. For a while Gene entered the novitiate and tried to persuade Abigail to be a nun. Finally they married, intending to live on an organic farm, close to the rhythms of nature and the liturgical year— happily seen to coincide—so that they would bear and feed whatever Providence might provide. Unlike so many other current examples of Catholic nostalgia, this one does not belittle its origins but rather makes them understandable and attractive despite the economic and psychological realities which soon steered the values which drew them first to the farm, then to teaching, and afterwards—nourished by encounters with European scholars, the natural law, Maritain and the church-state distinctions of John Courtney Murray—into politics, to pursue more effectively the demands of justice and the constant search for Gene's vocation.

As Wilfrid Sheed has suggested, intellectual Catholicism has perhaps been the driving force behind Eugene McCarthy's development. His wife not only provides ample evidence from his early life and attitudes to support this opinion, but she has also the capacity to explain clearly how intellectual Catholicism can mix with American politics. No doubt she learned this skill when she first moved to Washington with Gene a new member of the 81st Congress and discovered over dinner tables that "No one from the East seemed to quite believe that one could be both a Catholic and liberal"—"You mean you and Gene actually consider yourselves Catholics?"

Abigail reveals, however, without explicitly stating her opinion, that Gene's home and family had even more influence upon his later development than his religion. She sensed the absence of roots on her first visit to his home in Watkins, so different from her native Wabasha. Besides his mother's wish that he become a priest, his early letters and poems are most revealing, especially his identification with trees, his sense of time's relativity and his fear of imprisonment in self. "Does it frighten you to think of having to be yourself for eternity?" he wrote her. Surely these preoccupations underlay his religious interests and help explain the



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# ORGANIZATIONAL CLIMATES AND CAREERS [1.]

**The Work Lives of Parish Priests**

by DOUGLAS T. HALL, York University, Toronto, Ontario, Canada
BENJAMIN SCHNEIDER, University of Maryland, College Park, Maryland

A Volume of QUANTITATIVE STUDIES IN SOCIAL RELATIONS SERIES
Series Editor: PETER H. ROSSI

"In my opinion, the Hall and Schneider work is a major contribution to the literature having to do with the effects of work environment on career development. Hall and Schneider have shown considerable ingenuity in treating and collecting their data and have shown remarkable familiarity with several sets of research literature all of which bear on career development and vocational behavior. I think this is a very useful book and I intend to bring it to the attention of my students and colleagues."
*Professor SAMUEL OSIPOW, The Ohio State Univ.*

Based on an in-depth study of a specific archdiocese, this detailed analysis of the working world of the Roman Catholic parish priest is highly important on several levels. First, it shows clearly what being a priest means in terms of self-image, work activities, work climate, and the satisfactions (and dissatisfactions) of the priesthood as a vocation. Special attention is given to ways in which priests adapt to the psychological failure which was frequently reported during the study. Perhaps the most important aspect of the book for behavioral and social scientists, however, is the presentation of a new theoretical model for analyzing career development in organizational settings. As the authors show, the Church offers a unique set of "laboratory conditions" for the study of organizations and their impact on individuals. The study on which this book is based was commissioned by a committee of priests in order to determine where organizational change might be necessary. The book not only describes the recommended changes, it also shows how some of them were put into effect.

1972, about 290pp., in preparation

# DELINQUENCY AND CRIME [2.]

**A Biopsychosocial Approach**
**Empirical, Theoretical, and Practical Aspects of Criminal Behavior**

by JUAN B. CORTES, S.J., Ph.D. with FLORENCE M. GATTI, LL.B.,
Department of Psychology, Georgetown University, Washington, D. C.

The authors of this important new book have conducted many studies—and reviewed those of other investigators—which consider the most important factors that contribute to whether or not a child becomes a delinquent. These include such factors as constitutional variables, heredity, environment, and what the authors term "intrinsic religiosity" in both parents and children. They understand religiosity, or religiousness, as a deep and intimate feeling of the basic relationship with, and dependence of, the human creature on his Creator. It is primarily a quality of faith and attachment to a Supreme Being and entails obedience and respect to what are looked upon as God's laws or commandments.

By using the investigative techniques of contemporary social scientists that employ carefully controlled variables, the authors have attempted to establish whether or not attitudes toward religion represent a deep and real significance between delinquents and nondelinquents. Their findings indicate that among other important variables, religiosity—while significantly linked to family cohesiveness—adds something unique to the identification of potential delinquents and has as much, or even more, predictive power than any of the other social factors studied.

1972, 480pp., $14.50

# PERSON AND GOD IN A SPANISH VALLEY [3.]

by WILLIAM ARMISTEAD CHRISTIAN, Jr.

A Volume of STUDIES IN SOCIAL DISCONTINUITY SERIES
Series Editors: CHARLES TILLY and EDWARD SHORTER

The book is a study of the religious life of the people of the Nansa valley of northern Spain—site of apparitions of the Virgin and St. Michael in the early 1960's—and is based on a year spent sharing their life. The book first describes the people themselves, their society, and the annual round of activities in this herding culture in the Cantabrian mountains. The section describes the divine figures that make up the pantheon of these people and the three forms of religion which they practice. The first and oldest is manifest in many shrines which exert their influence over specific areas that correspond to the levels on which the people form a community or have a sense of identity. Another, more personal, form of religion—probably introduced after the Council of Trent—is characterized by a sense of sin, a fear of Purgatory, and salvation as a goal. A third form has been introduced by young priests following Vatican II, a form in which people are encouraged to find God in one another and to stop relying on divine intermediaries. The third section attempts to discover what kinds and conditions of people are most open to religious experience. It discusses the way devotions are used, describes the modalities and laws governing the relations of individuals with God by way of divine intermediaries, and examines how different types of people make contact with God.

1972, about 210pp., in preparation

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continuing mystery of the personality Abigail portrays with clear-eyed affection.

As Gene moved from his *Worship* to his *Commonweal* period, Abigail found that she no longer lived the shared companionship of the Middle West (marred only by the unintended "casual brutality" of male clerics) to the world of Washingtonian propriety embracing wives and mothers. She reminds one of a more matronly Isabelle Archer facing Eastern subtleties of interpersonal relationships inextricably entwined with hidden motives and raw personal ambition. Her life as a political wife was limited, but it afforded entrance to places denied to others. Her brief descriptions and remembered conversations are vivid. Her impressions of President Johnson, for example, capture what never quite came through before in masses of written reports. She lets us feel what it is like, too, to have to interpret on the spot the political implications of a Presidential handshake (rather than a kiss), and how funerals can turn into tortuous political tugs-of-war.

The last section deals with the 1968 campaign, a fascinating view of people (challenges from their own children were clearly important to the McCarthys) in the development of the "new politics" that Abigail finally adopted as her own. In the day-to-day fight for primary votes in Berlin, New Hampshire, she came to see that respect for persons, informing them and then trusting their judgment was the essence of this political approach.

The campaign was difficult for Ms. McCarthy, with its separations from husband and children and the inevitable misunderstanding among candidates and workers. In the midst of political concern she would lapse into common human emotions: "No matter how committed we may be to the issue, for a wife and mother there is a sort of persistent personal anguish of concern for one's husband and children as they strive and suffer through such periods of intense strain." Her honesty in recording such feelings makes her memoir a uniquely representative document of the dilemma of American women today at the same time it stands as proof of their rising awareness and resilient promise.

She played out the "charade of custom" to its nightmarish end in Chicago "while the world I knew lost all shape, form and sense." She was "doing what I had been trained to do, not only by my political life but by my heritage —from those daughters of the pioneers, my grandmother, my aunts, my mother —to face disaster with as much dignity as possible, to affirm whatever was positive."

She has continued to do so in the difficult task of self-education *Private Faces* must have involved. Because, unlike other political wives, she has not retired to the sidelines—most of her efforts after the time covered by the book have been devoted to the imaginative efforts to involve women in local politics—she has with this book brought herself as a private person into a public place new to our time.

## *Why Priests?*

HANS KUNG

*Doubleday, $5.95*

**CARL J. ARMBRUSTER**

This latest book by Hans Küng is a fine piece of popularization. Not that it is unscholarly, for Küng's scholarly credentials in the area of ecclesiology have been established elsewhere. But he dispenses with footnotes and references in order to develop in broad strokes his "proposal for a new church ministry" (the subtitle). To those who are well-informed about current trends in the theology of the priesthood, the book offers no startling surprises. However, both for the specialist and for the general public it summarizes and locates the cutting edge of theological thought on the priesthood. It also pushes to the foreground questions which are ripe for discussion and argument.

What does Küng say about the priesthood? First he situates the crisis of the ministry within an ecclesiological context, namely, "a nuanced democratization of the church" (p. 24). The word "nuanced" is important here, for Küng stresses that it is an analogous, even ambiguous political concept that must be critically adapted in the light of the N.T. when applied to the church. Theologically, it means "an increasing co-responsibility of all members of the ecclesial community," which should produce a community of "liberty, equality, and fraternity." This choice of the slogan of the French Revolution to describe what the new church should be strikes me as somewhat strained and even "old hat," though the ecclesial realities behind these political terms are well described.

As Raymond Brown has noted (*America,* May 20, 1972), one of Küng's special merits as a theologian is that he takes the Bible very seriously. His treatment of the N.T. ministry underscores its functional as opposed to its "official" nature, the model of flexibility it presents, the underlying concept of leadership as more basic than that of cultic priesthood, the centrality of charism, the functional rather than the historical understanding of apostolic succession, and the norm of service which Jesus proposes.

On one point, however, Küng seems too touchy, if not inconsistent, and that is his aversion to the term "office," for he states that "church 'office' is not a biblical concept." (p. 39) He prefers "function" or "service." Yet he repeatedly refers to the ministry of leadership as a "permanent public responsibility" or uses phrases which are the equivalent (cf. pp. 43, 83, 92, 103-106, 113). If a "permanent public responsibility" is not an "office," not necessarily in the authoritarian or bureaucratic sense that Küng fears, then I do not know what it is. As for the fact that "office" is not a biblical word, neither is the term "Trinity," but the absence of terminology does not imply the absence of the reality designated. Just as "democratization" is an analogous term, so too is "office," and I believe it to be sociologically and theologically apt to express the ecclesial fact of "permanent public responsibility."

In a provocative chapter on the historical development of the theology of



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priesthood, Küng describes the sacralization of the ministry from the fifth and sixth centuries on, the sacramentalistic conception that developed during the Middle Ages, and the relativity of Trent's dogmatic declarations on the indelible character of Holy Orders, its institution by Christ, and the concept of Eucharistic sacrifice. This is the chapter that doubtless will raise the hackles of conservative theologians, for here Küng attacks the dogmatic bastions that defend the conservative view of pastoral renewal. For instance, in rejecting the heretofore traditional interpretation of the Tridentine doctrine of the indelible character of Orders, Küng undercuts a static ontological view and makes room for his functionalism, while at the same time he sets up the possibility of a temporary ordained ministry by a new idea of the permanency of the sacramental character. In these matters Küng tantalizes more than he expounds, for he holds unrepeatability and permanency, but does not plunge too deeply into this theological thicket. More could have been said about the peculiar nature of Holy Orders which is unrepeatable but often "received" three times by one who is successively ordained deacon, priest, and bishop. At least Küng stimulates a long overdue reconsideration of such anomalies.

His final chapter on the form of the church's ministry of leadership distinguishes between the variables and the constants in that ministry. The variables actually constitute a program for radically restructuring the priesthood. According to Küng, the church's ministry of leadership does *not* have to be full-time, for life, associated with social status, set aside in a sacral sphere, trained academically, celibate, or male. His point, based on the N.T. and history, is that "even today we are still too little aware of the extent to which the ecclesial community has the freedom . . . to shape the concrete forms of the church's ministry and leadership and too little aware of how great the possibilities are to satisfy modern man's diverse requirements in today's society." (pp. 75-76)

The constants in the church's ministry are that it is a non-domineering service of spiritual leadership by stimulating, coordinating, and integrating the charisms of the congregation. It is flexible and pluriform in order to respond to pluriform communities. It is rooted in a personal charism, a call for the Spirit of Jesus Christ which is tested by the community. It is apostolic in its continuity with the original faith and mission of the apostles. The charism is recognized and its bearer mandated by the ritual imposition of hands in the sacrament of ordination. In short, the minister is permanently and publicly responsible for building up the congregation by means of the Word and the sacraments in an exercise of committed love.

In a final section, Küng states: "The image of the church leader today will continue to be determined essentially by the apostolic model, which in turn looks to Jesus himself." (p. 111) Without realizing it, this appeal by Küng


## GENETIC SCIENCE AND MAN

The September 1972 issue of *Theological Studies* will be a theme issue on GENETIC SCIENCE AND MAN. It has been designed with two primary purposes: (1) to inform our readers about the social impact of genetic science and the ethical decisions elicited by the application and distribution of genetic technology, and (2) to offer a forum where interested theologians and scientists will sharpen the terms of their discussions with one another on these complex but massively influential issues. The topics and the experts:

**Some Recent Developments in Genetics** By RICHARD ROBLIN, assistant bacteriologist at the Massachusetts General Hospital.

**Moral Obligations and the Fallacies of "Genetic Control"** By MARC LAPPE, associate for the biological sciences at the Institute for Society, Ethics and the Life Sciences, Hastings, N.Y.

**We Can—We Must** Three articles on the technological imperative in genetic medicine, by (1) ROBERT FRANCOEUR, assistant professor of biology sciences at Fairleigh Dickinson University, Madison, N.J.; (2) ANDREW SZEBENYI, S.J., professor of biology at LeMoyne College, Syracuse, N.Y., (3) NICHOLAS CROTTY, C.P., professor of moral theology within Chicago's Catholic Theological Union.

**The Brink** An exploration of the parent-child bond in the genetic revolution, by DR. JOHN FLETCHER, of Washington's Interfaith Metropolitan Theological Education Inc.

**Freedom and the Future** In the context of genetic engineering, a historical-systematic study of freedom and its import for understanding man in relation to God, by JOHN J. MCNEILL, S.J., professor in Woodstock College's department of systematic theology.

**Nature and Its Transformations** The notion of nature in the light of the biological revolution, by PATRICK HEELAN, S.J., of the philosophy department of the State University of New York, Stony Brook.

**Medico-Moral Bulletin** Survey of the literature by RICHARD A. MCCORMICK, S.J., of the Bellarmine School of Theology in Chicago.

December issue will carry a supplementary article, **Technology Assessment and Genetics,** by Prof. LEROY WALTERS, of Georgetown University's Kennedy Institute of Bioethics.

*Annual subscription:* $7 US; $7.50 Canada and foreign. *Single issues:* $2.50 each.

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to the imitation of Jesus—which he makes in a passing way in several places (pp. 18, 27, 50, 115)—poses the most overlooked question in theology and spirituality today. What does it mean for a Christian and for an ordained minister to imitate Jesus? Which Jesus—the historical Jesus, the corporate Jesus, the risen Jesus? What criteria are used to validate genuine imitation and to distinquish it from superficial aping? To what extent do culture and time affect our imitation of Jesus?


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To his credit, Hans Küng himself renders responsible service by challenging our traditional view of ministry and by opening up some fundamental theological and pastoral questions.

### *The Savage God*

A. ALVAREZ

*Random House, $7.95*

**JAN B. GORDON**

"In the two most opposed situations of being most intensely in love and of suicide the ego is overwhelmed by the object, though in totally different ways."

Freud, "Mourning and Melancholia"
"Suicide is the final act of self-definition."
John Berryman

The logic by means of which the church legislated against suicide in the sixth century seems sound enough. If man were created in God's image, the killing of the self also represents a rejection of Him and His will. The act of suicide parodies the internal reflection of the meditative life by replacing it with a narcissistic self-reflexiveness. We shatter His mirrored image in us to concentrate upon our own private mirror. Such perversion characterizes the sinuous twisting of the Devil. Appropriately, medieval jurists often decreed that a suicide should be buried beyond the village limits at some crossroad, the purpose being twofold. Either the heavy traffic would keep the ghost from rising or the wayward spirit would not be able to find which road led homeward. Interestingly, even the punishment meted out to the suicide would seem to have involved, as the act itself so often confirms, the creation of a soul lost in a real or contrived labyrinth. The punishment participates in the mythology of the act, evidenced by the confusion of the dynamics of the activity with the structure of the antidote.

A. Alvarez, former drama critic of the *New Statesman* and himself the author of a volume of poems entitled simply, *Lost,* commences his study of suicide with the assertion that our own contemporary methods of dealing with potential or actual suicide have not advanced since the middle ages. Suicide "prevention centers," sociological surveys of suicide-prone groups, and the institutionalization of research as the science of "suicidology" suggest, claims Alvarez, that the prejudice against suicide once dignified by religious principles now continues unabated beneath the rubric of scientific investigation. Although the shift from the individual to society and from sin to "social problems" brought about substantive social gains (the dead could be buried, legal penalties diminished, and the families of successful suicides could escape disenfranchisement), there were substantial existential losses. Scientific tolerance is often based upon an intellectual objectivity which is the last disguise of human indifference. Since a great many potential suicides exhibit indifference to or withdrawal from the world, usually focused in some recent human loss, the reification of the social scientist may only reenforce the feeling of hopeless discontinuity, of being literally out-of-touch. Again the cure, as was the case in the middle ages, may be only the posture by which a society protects itself. *The Savage God* is an effort to demythologize suicide by enabling us to come to terms with both the dynamics of the act and the history of the discipline.

Throughout the book Alvarez, like the speaker of his title, attempts to unwind the bobbin of science in favor of an existential approach. Against both church and science (strangely allied here in their attack upon suicide as *contra naturam*), the author of *The Savage God* sees the urge to suicide as part of man's *natural* development. Two myths which he chooses to dispel reveal the burden of his argument. Proportionally, more older people do themselves in than do young lovers. The suicide rate, again contrary to our expectation, seems to have an internal rhythm providing a synchrony with the seasons: the rate accelerates steeply with the spring sun and declines with the autumnal equinox. Hence human development and natural development



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involve the possibility of an increase in self-inflicted deaths. Alvarez is then able to invert the logic so as to imply that self-inflicted deaths are both human and natural. He prefers the late rather than the early Freud; the death-wish is a natural outgrowth of the ego's attempt to restore to life whatever had been lost by identifying with it through incorporating the lost object in itself.

The structure of *The Savage God* strikes the casual reader as curious, yet it is entirely functional given the domain of the book. Commencing with a personal reminiscence of his friendship with Sylvia Plath and the circumstances surrounding her tragic death, Alvarez moves on to an examination of the closed-circuit world of the suicide. For him, the suicide is an individual who has used up all of his options and confronts only the inevitability of an irresistible logic. It is a world "where everything makes sense and follows its own strict rules; yet, at the same time, everything is different, perverted, upside down." Alvarez is simply suggesting that such an environment is a Being/And rather than an Either/Or configuration.

Although the individual circumstances may vary considerably and the terms may be substitutable at a certain level, one wonders whether the dynamics of suicide may in fact operate in ways that are analogous to the following paradigm: human connection involves an unconditional surrender of one's very being to the Other and hence involves a threat to identity of the most vulnerable sort. Since love, or affection for a relative, or an integral relationship with one's vocational choices, all come to constitute a threat to the self, self-hatred or violence originating from the Other (or an introjected Other) does more to define human boundaries than does love. Just as in Genet's language, the criminal does evil in order to feel *real* in an impersonal world, so the potential suicide finds hatred, even self-hatred, more confirming than desire. This may explain the combination of regression (as in Sylvia Plath's return to the womb-as-oven) and imprisonment within a depotentiated world that would appear to be part of the pre-suicide condition. Rather than a natural outgrowth of development then, some would argue for the closed-circuit suicide as a failure of development. In a no-fault universe, the suicide is capable of feeling himself as both subject and object simultaneously; it is a self-reflexiveness that parallels the increasing self-consciousness of so much post-romantic literature. And the middle section of *The Savage God* is a sort of literary history of the suicide in literature, from the middle ages to the self-destruct art of Dada. Alvarez sees the so-called "romantic agony" of the nineties as evidence of a decline in the heroic ideal of self-inflicted death. The fatalism of Cato was replaced by fatal sex embodied in the *femme fatale* of the nineties. Perhaps Mr. Alvarez is too literal-minded here. Unsuccessful in their quest for idealized female beauty, the vehicularized Don Juans, Alastors, and Epipsychidions at the conclusion of a circuitous journey, always encountered their own image in the mirror rather than the beauty of the Other. Characteristically, an enormous number of romantic poems break off with an ellipsis as the poet-questor finds himself imprisoned with his own double within some confine that offers no hope for renewal. And that is not too far from burial at the medieval crossroad.

And so it is with the last chapter of *The Savage God,* wherein its author relates his own attempted suicide of ten years ago in graphic detail. Geographic dislocation, failed connection with his wife, and an infantile dependency characterize his psychic condition. The book then, moves from a chance meeting with a potential victim, to a virtual history of suicide, and back

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**REVIEWERS**

SALLY CUNNEEN is the author of *Sex: Female, Religion: Catholic.*

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again to the concentrated confessional of a post-romantic writer. It is both a symptomatology, which is the artistic or literary aspect of an affliction, and an etiology, which is the scientific side of the same illness. In short, *The Savage God* suffers from a certain confusion of boundaries in its author's attempt to show the parallel between personal history and the history of an illness. Autobiography, too, is a mode of giving up the self for public consumption, a way of wiping out the distinctions between private and public, inside and outside, logic and the illogical. Unlike the prison literature or autobiographical confession à la George Jackson, Martin Luther King, or Lyndon Johnson, Alvarez has returned to write a book whose structure parallels the interiorized dynamics of the act. On the back dust jacket, there is a photo of Al Alvarez, smoking.


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### *Michael Novak (Cont.)*

keep life "exciting."

Thus millions of lower-middle-class Americans—Poles, Italians, the Irish, Lithuanians, Greeks and others—remain trapped by many of the scarcities and inequities of American life. They watch helplessly as their best young talent is educated away from them. The "enlightened" ones join the avant-garde; they leave their families and neighbors behind. They forget their psychological scars as soon as possible. Ethnic or popular life was not entirely admirable; emotions regarding it are painfully mixed.

The policies of the 1970's, nevertheless, depend on our finding spokesmen for those lower-middle-class whites who are Catholic. If we do not speak for them, who will? We must learn again to see problems their way, to invent political programs which ease their dilemmas, and to draw upon the resources of hard work, strong families, compassion, and dreams for America that still impel them.

In particular, we need to find thousands of Catholic speakers, organizers, and canvassers who will concentrate upon Catholic neighborhoods and make people aware of their passionate concern that the vote in November be Democratic and for McGovern. Nixon's is not the party of the workingman nor of the cities; it is not the party of white ethnic-black coalition. The Democratic party is the party in which such a coalition is possible. George McGovern understands the necessity of such a coalition. He is pledged to it. Without such a coalition, what will become of us?

I hope that Catholic college students, particularly those in the urban day-hop colleges, recognize their special opportunity to canvass in 1972 in their own neighborhoods. That is where the battle of 1972 is being waged. Nothing is so important as face-to-face canvassing on behalf of a candidate. George McGovern needs thousands of Catholic supporters, because he wants to build a new progressive coalition of white ethnics and blacks, to tackle the problems of our cities in an inclusionary way. He wants to change the faulty approaches of the last few years.

That is the reason I have decided to work for him. I hope there are many others who wish to keep this aim uppermost, and will work hard to give it a solid, irreversible base.

## CORRESPONDENCE

*(Continued from page 443)*

tion is cooling the earth on one hand, by intercepting radiant energy from the sun, and heating up the earth on the other hand, by trapping the earth's own reflected energy. And there is, as one might suspect, no consensus on an ecological "law" about the matter.

Less reputable ecologists have been conspicuously (and financially) successful in relying more on rhetoric than research, and it is this group, apparently, that appeals to Mr. Ferkiss.

One of the "laws" that "admits of no choice on our part" is that "nature knows best." Is man, then, simply a passive (but upstart) receiver from a benevolent (but increasingly impatient) nature? Nonsense. Man is an active manipulator of his environment, preeminently a maker of choices, and were it otherwise we would not have space flight, mass literacy, nor life expectancies of 75 years. And neither, obviously, would we have pollution. I think we have seriously to face the conceptual consequences—and ultimately the policy choices—that proceed from a comprehensively holistic view of our world, and I don't think we have so far.

Professor Ferkiss is guilty of reciting the muddle-headed orthodoxy I call the Conservation Liturgy. This is not the place to make my argument—I am writing a book by that name to do so—but I can't sit still while Professor Ferkiss treats so rudely the only fresh insight



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and ingenuity of thought to appear so far in the environmental literature.

I refer, of course, to Richard Neuhaus' book, *In Defense of People*, which Ferkiss flippantly dismisses. One suspects the reviewer has read badly, if at al lthoroughly, and his wrath is simply that of one whose faith has been called into question. Some of the *best* parts of the Neuhaus book focus on the merits of the ecologist's case, and they find it terribly wanting. One simply can *not* read Neuhaus' comparison of the nature-obsession of Nazism with today's ecology movement and come away complacently rejecting the book. And yet Professor Ferkiss did just that.

If pollution is the result of industrial processes, certainly other chemical and physical processes can control it. Technological remedies for technological maladies, and even Barry Commoner knows that. (Cf. his *Science and Survival.*) Accepting this (a consequence, incidentally, of comprehensive holism), the ecological question is *not* one of physical survival. But social maladies will not succumb to technological remedies; they are problems tougher to solve by orders of magnitude, and Neuhaus seems to know that. Let's not forget the intractable problems in favor of glamorous and relatively easier ones, Neuhaus seems to say. He is not calling for a rejection of the environmental issue, and he is not rejecting the people in the movement. Instead he is reminding all of us—whatever our Cause—that the timeless objectives of human dignity and justice are by no means assured, and sparkling streams, pure air, and pristine landscapes will be hollow, upper-class achievements until they are.

Mr. Ferkiss, however, blandly asserts that "poverty may be a curable disease, even on a world scale." Certainly. It is a simple matter of taking from the rich and giving to the poor, a pattern Robin Hood worked out years ago; but no society has yet generated the wisdom or the compassion to do so, either to the empathetic and graceful satisfaction of the rich or to the desperate satisfaction of the poor.

Indeed, it is the "morally self-indulgent" cast of Professor Ferkiss' own argument that might prompt a ghetto black or a reservation Indian to paraphrase an eco-freak, but with altogether different definitions: "If you're not part of the solution, Mr. Ferkiss, then you're a part of the problem."

R. W. BEHAN
Associate Professor,
Natural Resource Policy,
University of Montana

***Reply***

Berkeley, Calif.

*To the Editors:* Stripped of rhetoric and emotion, what Drs. Behan and Dewing are saying is that they agree with the people I disagree with and vice versa. So be it. The validity or invalidity of the ecologists' case against our current way of life is too complex an issue to settle in a few letters, pro or con.

But one must object to Prof. Behan's attempt to distinguish between technological problems (with alleged technological solutions) and social problems such as poverty. As he and Dewing would be the first to argue, technology was too retarded and people too poor in Robin Hood's time for robbing the rich to make any real dent in feeding the poor. The present question is whether our technology has really altered this situation significantly and whether technology can ever make possible permanent worldwide affluence on a finite planet with a sharply rising population.

To attack ecologists as anti-human because they keep reminding us that man exists in a context set by nature and in which not everything is possible is to resort to the most primitive and least effective method ever devised for dealing with unpleasant tidings—executing the messenger. If it is anti-human to postulate limits to man's ability to have his own way, then anti-humanism has a long and honorable ancestry, going back to the ancient wisdom that man proposes but God disposes and that pride goeth before a fall.

VICTOR C. FERKISS


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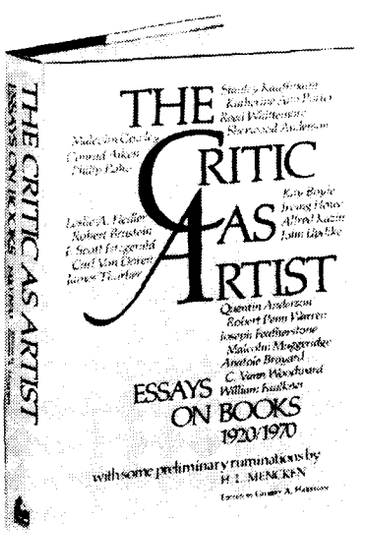


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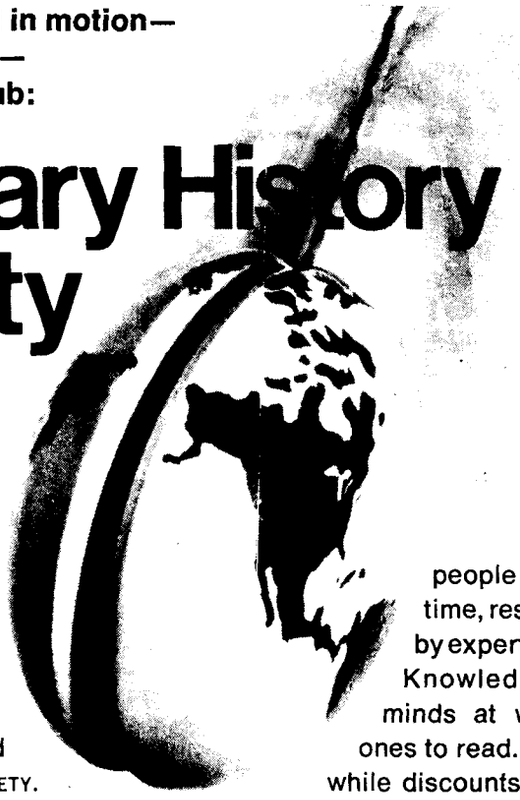

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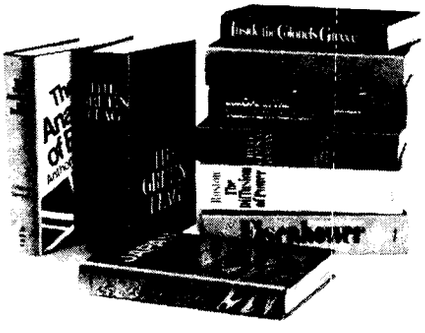

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